remainder would have quite excluded our principally-intended confutation of all the atheistic grounds ; the forementioned objection being now sufficiently answered, there was a necessity, that we should there break off, and leave the further account of the Pagan idolatry and religion, together with our defence of Christianity, to some other more convenient opportunity.

And now we shall exhibit to the reader's view a brief and general synopsis of the whole following* work, together with some particular reflections upon several parts thereof, either for his better information concerning them, or for their vindication; some of which, therefore, will be of greater use, after the book has been read, than before. The first chapter is an account of the Atomic physiology, as made the foundation of the Democritic Fate: where the reader is to understand, that this Democritic Fate, which is one of the three false hypotheses of the Intellectual System, there mentioned, is the very self-same thing wih the Atomic Atheism, the only form of Atheism, that hath publicly appeared upon the stage, as an entire philosophic system, or hath indeed been much taken notice of in the world for these two thousand years past. For, though it be true, that Epicurus, (who was also an Atomic Atheist, as is afterwards declared, having, in all probability, therefore a mind to innovate something, that he might not seem to have borrowed all from Democritus,) did by violence introduce liberty of will into his hypothesis; for-the .solving whereof, he ridiculously devised, that his third motion of Atoms, called by Lucretius—

Clinamen Principiorunu